

150th Sand Creek Massacre Commemoration

This is a commemorative keepsake of the events held Nov. 29-Dec. 3, 2014 in honor of the 150th anniversary of the Sand Creek Massacre and the 16th annual Spiritual Healing Run beginning in Eads, Colo., and ending at the steps of the Colorado State Capitol in Denver, Colo.

There are many people who have contributed photos and stories for this four-page color keepsake that include, but are not limited to, Montoya Whiteman, Colorado Correspondent for the *Tribal Tribune*, Caressa James, Karen Little Coyote, Rosemary Stephens, Editor-in-Chief, *Tribal Tribune*, Melissa Goodblanket and CATV 47.

Special thank you goes out to Governor Eddie Hamilton and Lt. Governor Cornell Sankey for their full support of this event, for all the tribal staff who

volunteered to assist elders and chaperone the runners, and the Cheyenne & Arapaho Spiritual Healing runners. Special recognition goes out to the staff of the Culture and Heritage Department, for without them, this event would not have been such a success and for transporting, on two different trips, Cheyenne & Arapaho elders, giving them the opportunity to honor their loved ones killed at the Sand Creek Massacre on Nov. 29, 1864.

Also recognition goes out to the Northern Cheyenne tribe of Lane Deer, Mont., Northern Arapaho tribe of Riverton, Wyoming, along with their many Spiritual Healing runners.

The *Tribal Tribune* staff hopes you will enjoy this special insert and wishes each and every one of you a Merry Christmas, and a bright New Year in 2015.

Cheyenne & Arapaho members honor 150th anniversary of the Sand Creek Massacre

By Montoya Whiteman
Colorado Photojournalist, Tribal Tribune

(EADS, CO)-Over 1,000 people from across the world met at the Sand Creek National Historic site to honor the 200 men, women and children who perished at the site 150 years ago.

Close to 400 tribal representatives from the Northern Cheyenne, Northern Arapaho, and the Southern Cheyenne and Arapaho Tribes of Oklahoma shared universal messages of peace and hope on Nov. 29, 2014.

Several tipis were placed at Monument Hill and the visi-

Today, the little people at the 150th Anniversary event were doing what children do best, playing, laughing, running, and enjoying the warm sun, blue skies, and the soft breeze.

The anniversary events were for all to heal, but also to remember (and never forget) what took place on that dirt ground. It was a day for the generations to talk, listen, and to share stories about the past while looking toward the vibrant future.

Today was a day to celebrate the Cheyenne and Arapaho people's resiliency as human beings, as Tsistsistas and Hinono'eio.

There were songs, dancing, and prayers. Participants also had the opportunity to smudge and be painted at Monument Hill.

Before the morning's event came to a close, tribal leaders asked everyone to collectively pray for good things for "our ancestors, the descendants, our friends, and other tribes. Let's make it a strong prayer. There is still work to do. We have come a long way. We remember the sacrifices of our ancestors. We respect their wisdom. And we can transcend the pain that is at the Big Sandy Creek. Epevahe."

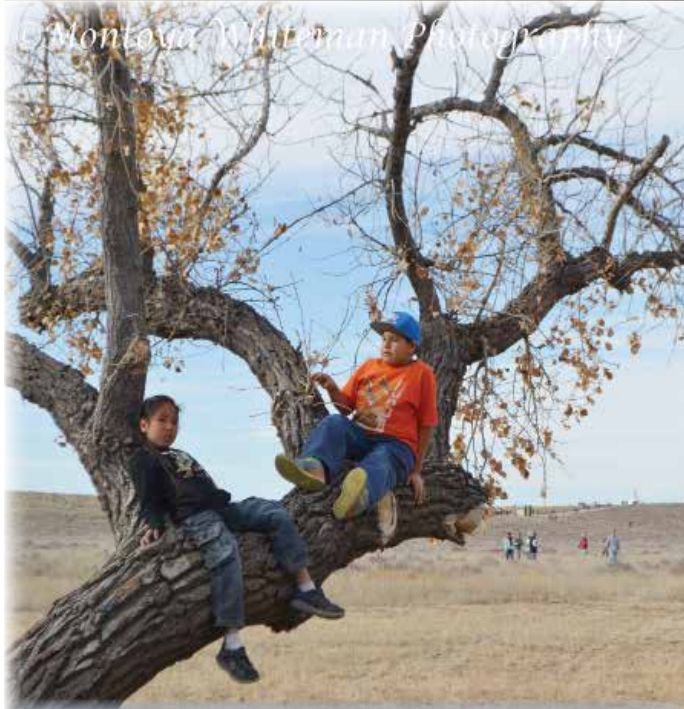
tor's center and three tipi frames were placed at the approximate spot where Black Kettle's tipi was on the day of the massacre.

The U.S. flag and a white flag waved in the wind in the valley below. They were a poignant reminder of the betrayal the Cheyenne and Arapaho people suffered.

A participant said, "It still haunts me what they did to our people ... to our little people."



Photo by Montoya Whiteman



“Today, as runners complete the 16th annual, 180-mile Sand Creek Spiritual Healing run, marking the 150th anniversary and commemoration of the Sand Creek Massacre, I offer something that has been too long in coming.

On behalf of the state of Colorado, I want to apologize. To the runners, to the Tribal Leaders and to all of the Indigenous people and the proud and painful legacy you represent...

On behalf of the good, peaceful and loving people in Colorado, I am sorry for the atrocity that our government and its agents visited upon your ancestors. I want to assure you that we will not run from this history, and that we will always work for peace and healing. ♡

John W. Hickenlooper, Colorado State Governor

An Essay: *Humbly Walking in the Path of Her Ancestors*

By Montoya Whiteman
Colorado Correspondent for the C&A Tribal Tribune

She stood at Monument Hill with her people, but her mind was gripped in the past and the events that took place there. One of her ancestors was the Cheyenne Peace Chief White Antelope. He was among the first to approach the Colorado volunteer soldiers on his horse in peace only to be gunned down and his body brutally mutilated.

November 29, 1864 was a horrific day when 200 peaceful Cheyenne people died on the eastern plains in Colorado. Her thoughts return to 150 years ago. She hears the cries, the sound of guns firing, and she sees people running chaotically. Would I run if it were me? Would I run if I knew the end result was death? In realizing the inevitable, would I have stood my ground and sang my death song like my great-great-great-grandfather, White Antelope?

Let's not dwell on this. Today is a day of remembrance and peace. She hung her prayer cloths for the ancestors, but also for her relatives now living. Her mother and her uncle will be celebrating their 89th and 80th birthdays soon in the new year. As much as she wanted them to be at Monument Hill, their agedness prevented them from being present at this sacred place.

That is okay. She represented them today as she stood on the hill in her pink shawl warming her shoulders and her pipe bag gripped securely in her right hand. These items armor her identity, her purpose, and her spirit. It is the truth that any and all attempts to rub-out the Cheyenne and Arapaho on that fateful day were misguided.

She made the trip for the 150th commemorative events. While she was making her journey to Colorado she could see for miles and miles the enormity of the land and the abundance it offered. The land that belonged to the Cheyenne and Arapaho through the Ft. Laramie Treaty was only compensated in the loss of lives, the loss of family, the loss of freedom, and the loss of what could have been. There was no risk too big to get what they wanted, and the events at the Big Sandy Creek are the strategic result of their greed.



Shirley Williams

She time travels to a meeting with Chief White Antelope. What are they talking about? She says, "Your death was not in vain grandpa. Your family is strong. Life was not easy for those after you, but look at our accomplishments. There is a physician's assistant, a retired nurse, a military Colonel, and doctors."

The courageous Cheyenne leader who endured for the people is well remembered by his descendants and others. White Antelope's future endures in the 21st century.

She says, "Your family is grateful for the wonderful gift of being Cheyenne that you nobly protected on that fateful day. We are still here."

This essay was written in collaboration with Shirley Williams who is an enrolled member of the Cheyenne and Arapaho Tribes of Oklahoma. Shirley's Cheyenne name is "His-Stan-ie-Yot" which means Standing Against the Wind.

Shirley is a Sand Creek descendant through her mother's maternal and paternal family. Shirley's mother is Irene Roberta Drunkard Hamilton. Irene and her brother Dr. Dru were orphans. Their maternal grandmother was Dora Alice Skunkneck White Antelope Drunkard. Dora's father was Skunkneck White Antelope. His father was White Antelope Jr. or Young Eagle. His father was Chief White Antelope.

Shirley's paternal grandfather is Ralph Spotted Bear Drunkard. His mother was Otter Woman. Her father was Blue Horse. Blue Horse's father was Owl Man. Owl Man and his brothers Deep Snow and Buffalo Pen-nant were also killed at Sand Creek.

Letter written by Capt. Silas Soule

Below is a letter written by Captain Silas Soule describing what he witnessed during the Sand Creek Massacre on Nov. 29, 1864. One of Capt. Soule’s descendants read his lettter publicly before an audience of over 1,000 people at the 150th anniversary of the Sand Creek Massacre at the Colorado State Capitol in Denver.

Approximately 80 days after testifying to the military inquiry of Col. Chivington’s actions at Sand Creek, Soule was shot and killed in the streets of Denver.

Dear Ned:
Two days after you left here the 3rd Reg. with a Battalion of the 1st arrived here, having moved so secretly that we were not aware of their approach until they had Pickets around the post, allowing no one to pass out! They arrested Capt. Bent and John Vogle and placed guards around their houses. Then they declared their intention to massacre the friendly Indians camped on Sand Creek. Major Anthony gave all information, and eagerly joined in with Chivington and Co. and ordered Lieut. Cramer with his whole Co. to join the command. As soon as I knew of their movement I was indignant as you would have been were you here, and were you here, and went to Cannon’s room, where a number of officers of the 1st and 3rd were congregated and told them that any man who would take part in the murders, knowing the circumstances as we did, was a low lived cowardly son of a bitch. Capt. J.J. Johnson and Lieut. Harding went to camp and reported to Chiv, Downing and the whole outfit what I had said, and you can bet hell was to pay in camp. Chiv and all hands swore they would hang me before they moved camp, but I stuck it out, and all the officers of the post, except Anthony backed me.

We arrived at Black Kettle and Left Hand’s Camp at day light. Lieut. Wilson with Co.s “C”, “E” & “G” were ordered to in advance to cut off their herd. He made a circle to the rear and formed a line 200 yds from the vilage, and opened fire. Poor old John Smith and Louderbeck ran out with white flags but they paid no attention to them, and they ran back into the tents. Anthony (indecipherable) with Co’s “D” “K” & “G”, to within one hundred yards and commenced firing. I refused to fire and swore that none but a coward would. For by this time hundreds of women and children were coming towards us

and getting on their knees for mercy. Anthony shouted, «kill the sons of bitches» Smith and Louderbeck came to our command, although I am confident there were 200 shots fired at them, for I heard an officer say that Old Smith and any one who sympathized with the Indians, ought to be killed and now was a good time to do it. The Battery then came up in our rear, and opened on them. I took my company across the Creek, and by this time the whole of the 3rd and the Batteries were firing into them and you can form some idea of the slaughter. When the Indians found that there was no hope for them they went for the Creek, and buried themselves in the Sand and got under the banks and some of the Bucks got their bows and a few rifles and defended themselves as well as they could. By this time there was no organization among our troops, they were a perfect mob – every man on his own hook. My Co. was the only one that kept their formation, and we did not fire a shot.

The massacre lasted six or eight hours, and a good many Indians escaped. I tell you Ned it was hard to see little children on their knees have their brains beat out by men professing to be civilized. One squaw was wounded and a fellow took a hatchet to finish her, she held her arms up to defend her, and he cut one arm off, and held the other with one hand and dashed the hatchet through her brain. One squaw with her two children, were on their knees begging for their lives of a dozen soldiers, within ten feet of them all, firing – when one succeeded in hitting the squaw in the thigh, when she took a knife and cut the throats of both children, and then killed herself. One old squaw hung herself in the lodge – there was not enough room for her to hang and she held up her knees and choked herself to death. Some tried to escape on the Prairie, but most of them were run down by horsemen. I saw two Indians hold one of another’s hands, chased until they were exhausted, when they kneeled down, and clasped each other around the neck and were both shot together. They were all scalped, and as high as half a dozen taken from one head. They were all horribly mutilated. One woman was cut open and a child taken out of her, and scalped.

White Antelope, War Bonnet and a number of others had ears and privates cut off. Squaw’s snatches were cut out for trophies. You would think it impossible for white men



Bryon Strom, descendant of Capt. Silas Soule reads a letter written by Capt. Soule in 1864 of his eyewitness account surrounding the massacre of approximately 200 Cheyenne, Arapaho tribal members, mostly women, children and the elderly.

to butcher and mutilate human beings as they did there, but every word I have told you is the truth, which they do not deny. It was almost impossible to save any of them. Charly Autabee saved John Smith and Winsers squaw. I saved little Charlie Bent. Geo. Bent was killed (George Bent was wounded but survived) Jack Smith was taken prisoner, and murdered the next day in his tent by one of Dunn’s Co. «E». I understand the man received a horse for doing the job. They were going to murder Charlie Bent, but I run him into the fort. They were going to kill Old Uncle John Smith, but Lt. Cannon and the boys of Ft. Lyon, interfered, and saved him. They would have murdered Old Bents family if Col. Tappan had not taken the matter in hand. Cramer went up with twenty (20) men, and they did not like to buck against so many of the 1st. Chivington has gone to Washington to be made General, I suppose, and get authority to raise a nine months Regyt to hunt Indians. He said Downing will have me cashiered if possible. If they do I want you to help me. I think they will try the same for Cramer for he has shot his mouth off a good deal, and did not shoot his pistol off in the Massacre. Joe has behaved first rate during this whole affair.

Chivington reports five or six hundred killed, but there were not more than two hundred, about 140 women and children and 60 Bucks. A good many were out hunting buffalo. Our best Indians were killed. Black Kettle, One Eye, Minnemic and Left Hand. Geo. Pierce of Co. “F” was killed trying to save John Smith. There was one other of the 1st killed and nine of the 3rd all through their own fault. They would get up to the edge of the bank and look over, to get a shot at an Indian under them. When the women were killed the Bucks did not seem to try and get away, but fought desperately. Charly Autabee wished me to write all about it to you. He says he would have given anything if you could have been there. I suppose (Joe) Cramer has written to you, all the particulars, so I will write half. Your family is well. Billy Walker, Co. Tappan, Wilson (who was wounded in the arm) start for Denver in the morning. There is not news I can think of. I expect we will have a hell of a time with Indians this winter. We have (200) men at the post, Anthony in command. I think he will be dismissed when the facts are known in Washington. Give my regards to any friends you come across, and write as soon as possible.

Yours, SS
(signed) S.S. Soule

Cheyenne & Arapaho Lt. Governor, Cornell Sankey’s speech from the Sand Creek Massacre Commemoration that brought tears to many in the audience and a round of applause

Good morning. It has been 150 years since nearly 200 Cheyenne and Arapaho people, mostly women, children and the elderly, were gunned down on the banks of Sand Creek by U.S. soldiers. I am humbled to stand here today to honor their memory and ensure that this atrocity, and others like it, do not fade from history.

For some, it would be too convenient to forget the darkest moments of our history. For others, it would be too easy to hold on to anger, resentment, and bitterness. Instead, we are here today to honor those lives that were lost and to remember the evil of which men are capable. We also come together to celebrate the tenacity of the human spirit and our ability to rebuild and move on from the darkest days of our past.

The victims of Sand Creek were peaceful people, seeking only to live and carry on their traditions as they had for generations. Like any of us here today, they sought a good life for their families and a place they could call home.

Instead of peace, their lives ended in senseless murder. But even in the midst of such evil, tales of heroism and humanity emerge.

On the morning of Nov. 29, 1864, many of Cheyenne and Arapaho warriors from the Sand Creek camp, assured by authorities of their people’s safety and security, were away on a buffalo hunt. As the attack began, the few men remaining at camp grabbed what weapons they could find and attempted to defend the women and children against impossible odds.

As camp survivors fled upstream, mothers dug holes and trenches in the sandy banks to protect children from incoming canon and rifle fire. It is not difficult to imagine a mother huddled over her children to protect them from the blasts.

Among the U.S. soldiers, two officers, Capt. Silas Soule and Lt. Joseph Cramer, each commanding a company of the First Colorado Cavalry, directed their soldiers to disobey the immoral attack order. They told their soldiers to hold their fire and spare the lives of innocent women and children.

Capt. Soule testified against his commanding officer before Congress and, soon after, was murdered here in Denver. But because of his testimony and



the accounts of survivors, we know and understand the horrors that unfolded at Sand Creek.

These tales of bravery in the face of carnage and cowardliness, of righteousness opposing evil, of honor refusing to be corrupted, remind us that there is hope, however faint, in even the most incomprehensible tragedy.

The Cheyenne and Arapaho peoples are strong and we are resilient. One hundred and fifty years ago, in the wake of mass murder and conflict, it would have been all too easy to lose hope. But our people continued to strive for a brighter future that respected the traditions of our past. We worked hard to not only survive, but grow and prosper. We stayed together as a community and kept our culture and our languages alive.

Today, we have built a home and found prosperity. The Cheyenne & Arapaho tribes contribute millions of dollars each year to the local economy.

We honor our traditions and pass them on to new generations. From the traditional hand game to dances to our languages, the culture of the Cheyenne and Arapaho people is still alive.

We see to the health and the education of our people. We build roads and houses. We care for the land and for each other.



Today, we honor the victims and survivors of the Sand Creek Massacre. We remember their sacrifice and heroism with speeches, memorials, and the Spiritual Healing Walk. But we also honor those victims each day with our hard work, our resilience, and our refusal to give in to despair.

Through so much adversity, the Cheyenne and Arapaho Tribes have persevered. We have found success in the wake of sorrow. We have not given up, and we face each new day with hope.

In that lies our greatest tribute to the victims of the Sand Creek Massacre. The Cheyenne and Arapaho Tribes celebrate our heritage and traditions while building a better life for our children and grandchildren.

Today, we can offer new generations the prosperity and the peace for which our ancestors gave so much.

Haho



A link between Sand Creek, Ferguson

By Dean Toda, Denver Post



Most days just happen. Some days, we learn something interesting. In Denver, Wednesday was a day with more profundity, pathos and plot twists than a Hollywood thriller.

I work in the Colorado State Capitol, where Dec. 3 was the day of remembrance for the 150th anniversary of the Sand Creek Massacre. The unprovoked attack on Nov. 29, 1864, was perpetrated by Colorado cavalrymen against peaceful Arapaho and Cheyenne bands camped on the plains of eastern Colorado Territory. The merciless slaughter and mutilation of about 200 American Indians is arguably the worst single incident in the long, sad history of the U.S. government’s mistreatment of the first Americans.

Nov. 29 was a week ago Saturday, but the Capitol observed the anniversary four days later because that’s how long it takes the Native Americans participating in the Healing Run to reach Denver from the massacre site 180 miles away, near Eads.

This was the 16th year of the Healing Run. But no one had announced beforehand that this 150th anniversary would be the first time, ever, that the state of Colorado made an official apology for the massacre.

“We should not be afraid to criticize and condemn that which is inexcusable, so I am here to offer something that has been a long time coming,” Gov. John Hickenlooper told the 500 Arapaho and Cheyenne and their supporters gathered on the West Steps. “On behalf of the good, peaceful, loving people of Colorado, I want to say we are sorry for the atrocity that our government and its agents visited upon your ancestors.”

Members of the audience wept. Until that moment I had never guessed how important it was that this apology be made, nor fully appreciated the healing power of the words, “I’m sorry.”

This was not even the first Aha! moment of the day. Before the governor’s speech, I had watched as a thousand exuberant students from East High School came off Colfax Avenue, rounded the northwest corner of

the Capitol and literally ran into the solemn, mostly older Arapaho and Cheyenne who had gathered.

The teenagers had not come out for the Sand Creek commemoration. They were protesting the shooting of Michael Brown in Ferguson, Mo., and the failure of a grand jury to indict the officer.

The protesters quickly grasped the situation and listened respectfully around the fringes of the Native American gathering.

I had never imagined a link between Sand Creek and Ferguson. But it dawned on me, and on others at the Capitol, that the “Hands Up, Don’t Shoot” chant of the Ferguson protesters was the same message conveyed 150 years earlier by the “peace chiefs” and their followers at Sand Creek.

While the Sand Creek memorial continued, the students marched down to the Civic Center and onto the 16th Street Mall. As the students headed back to East, the march took a grisly turn when four police officers were struck by a motorist. Screenwriters would be hard-pressed to match the irony of police officers being injured while protecting people who were protesting the action of another police officer. We held our breath while we waited for information about the motivation of the driver. But it seems the motorist was simply a person experiencing a medical emergency. Those who fixated on this accident, and anyone who argues that the East High School kids caused it, have missed the other lessons that were offered to us on Wednesday.

And while all these events were unfolding on Colfax and downtown and the West Steps, inside the Capitol were members of the Colorado National Guard, whose Missouri counterparts tried to contain the outpouring of anger over the Ferguson grand jury’s decision.

The Colorado guardsmen and guardswomen weren’t preparing to defend the Capitol from rioters. They were decorating the state Christmas tree with the names of the Coloradans killed in military service since 9/11.

Steve Brady Jr., accepted a copy of the Sand Creek Massacre 150th Anniversary Proclamation read by John Hickenlooper, Colorado Governor, on behalf of his father, Northern Cheyenne, Steve Brady Sr.

Steve Sr., passed away in October 2014, one short month before the commemoration in Eads, Colo.

His Sand Creek involvement began in the 1980s. In 1993, Steve joined with the State of Colorado, the Northern Arapaho Tribe of Wind River, Wyoming, the Cheyenne and Arapaho Tribes of Oklahoma to locate the true site of the massacre. In 1998, the National Park Service also joined this effort, along with Kiowa County, Colo., county commissioners and local landowners.

Later that year, Steve was invited to the Oval Office of the White House to witness President William Jefferson Clinton sign the landmark legislation to create the Sand Creek Massacre National Historic Site under the management of the National Park Service. And to ensure the passage of that bill, he testified numerous times before committees of the United States Senate. The national site opened to the public in 2007, in large part due to Steve’s unrelenting determination to honor the Cheyenne ancestors who died there on

Steve Brady Sr., Northern Cheyenne



Nov. 29, 1864, fighting for their freedom and way of life.

After the creation of the park, Steve still did not think his work was complete. He powerfully led the successful efforts to repatriate to the site those individuals whose remains were scattered in various museums and repositories across the United States. They now rest in the cemetery located on the site.



Candlelight Vigil - Denver Art Museum



Immediately following the Cheyenne & Arapaho Shareholder meeting on Dec. 2, 2014 at the Denver Art Museum, over a 100 participants gathered outside amidst the sculptures, entitled, *Wheel*, by C-A tribal member Edgar Heap of Birds, to participate in a candlelight vigil in honor of those killed at Sand Creek.



Sand Creek Massacre Site Eads, Colorado Nov. 29, 1864-Nov. 29-2014

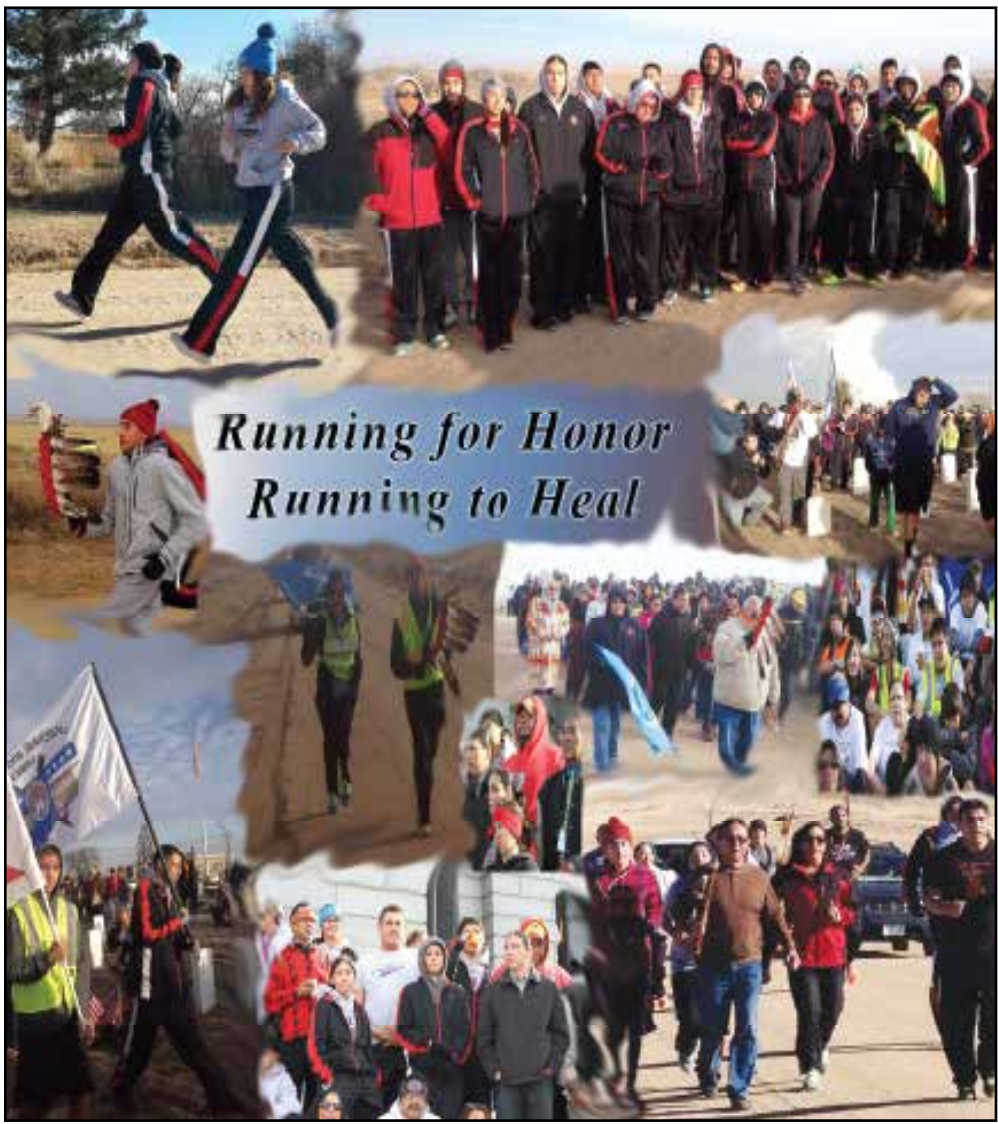


16th Annual Spiritual Healing Run

The 16th annual Spiritual Healing Run - Three days, 180 miles from Eads, Colo., to the steps of the Colorado State Capitol all in honor of the 150th anniversary of the Sand Creek Massacre.

Cheyenne & Arapaho tribes of Oklahoma's Sand Creek runners were, Heather White Thunder, Daryn West, Janet Bullcoming, Sam Youngbull, Wilma Blackbear, Delanie Lime, Kevin Naranajo, Wayne Runnels,

Jerilyn Longknife, Jeff Elizondo, Caleb Gilbert, Jesse James, Brandon Nowlin, Lucian Twins, Greg Hart, Tiffany Bullcoming, Eugene Blackbear, Miranda Cometsevah, Anthony Koshiway, Sabrina Hadley, Andrea Tallbear, Carmen Sankey, Sheldon Sankey. Other runners who joined in along the way included, but are not limited it to, Ahk-ta-nahi Goodblanket, Melissa Goodblanket and Wilbur Goodblanket.



Words of Sand Creek descendant, Joe BigMedicine

Joe BigMedicine is one of the representatives for the Southern Cheyenne, who said he has been working on this project (Sand Creek Massacre recognition) for 22 years attending 13 of the 16 annual Spiritual Healing Run events.

"I come from War Bonnet, War Bonnet was related to Yellow Woman and Yellow Woman had a bullet hole in her leg, a black hole, and she used to show everybody where the soldiers shot her in the leg and the bullet went through her leg. She still carried the black hole in her leg until she passed away in Watonga.

They come from the Island family, who are very active in Watonga now. I come from Broken Shoulder was a young man who was killed at the Sand Creek Massacre, but his descendants escaped north, running to a stronghold point in St. Francis, Kansas at the Northern Cheyenne, Cherry Creek under the Dog Soldiers' protection.

The young boys got water and got blankets and went off on horseback to carry the wounded back to Cherry Creek. I have been up there before and have actually seen the stronghold, but the farmer who owns that land now irrigated and blocked it off, dammed up the water and it's all under water now.

There is a story about my great-great-grandmother, whose mother was running from the soldiers at Sand Creek that day (Nov. 29, 1864), she was a baby, and her mother put the baby on a rock and her heart

had stopped beating. They opened up the blanket that the baby was wrapped in and a beam of sunlight came from the clouds and shined down on the baby and brought her back to life, and that's how our descendants survived. Now we are out of Watonga of the BigMedicine and Blackbear families today.

I also worked on the project for the Washita and the state has made that a National Historical Site. That name has never been changed from the Washita Battlefield site. I have been there where under the leadership of Captain Elliott, soldiers chased some surviving Indians up the Washita and the Arapahos and the Kiowas heard their screams, cries and gunshots and came to their rescue. They ended up wiping out all of Captain Elliott's command, the Arapahos and the Kiowas, who came to the aid of their people, saving them from being massacred by Captain Elliott's troops, killed 20 troops.

The Southern Cheyenne's at Sand Creek, there were 27 chiefs at Sand Creek and 17 of them were killed, the rest of them survived and one was my descendant and that was War Bonnet.

They used to have races, all the societies, there were seven back then, they would paint their horses and have races as a way of entertainment. Today in Oklahoma we have four societies, the Dog Soldiers, the Kit Fox Warriors Society, the Bowstring and the Elk Scraper societies. When we have our ceremonies in Oklahoma, that's when we all come to-



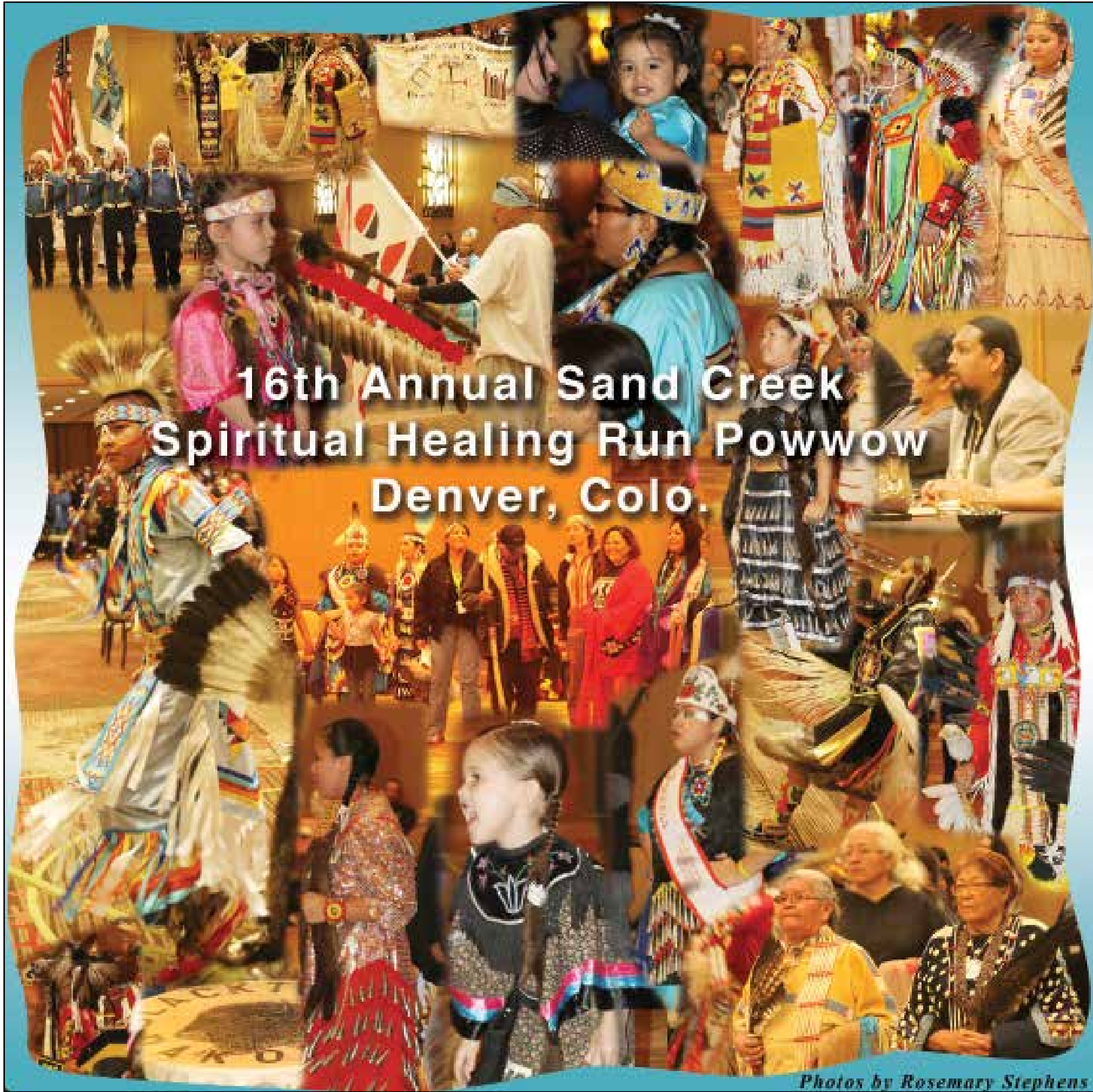
gether.

I feel grief, sorrow when I am at the Sand Creek Massacre site, and I stand by myself and feel what they felt when they were attacked and all of them thought they were at peace. They were flying the white flag of truce and the American flag and they still were killed. The camp was a peaceful Cheyenne village under the leadership of five chiefs.

Our people still hear their spirits out there. I heard their spirits today of the women and children who were running for their lives and I don't know what will bring them peace.

Our Cheyenne and Arapaho youth runners were dedicated to the Spiritual Healing Run, it was meaningful for them. It was so cold out there, but they wanted to keep on running, all the way to dark. We prayed all along the way and it's our healing run. It was so good to see our youth out there running for our ancestors who were killed at Sand Creek.

This year for the 150th anniversary, there has been so much support. From the Colorado Governor's office, our tribes, a lot of people who reached out."



Photos by Rosemary Stephens